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or:

"The long farm lay on the large hillside,
Flat like a painted plan,
And by the side the low, white house
Where dwelt the southland man."

Ogier's speeches are eminently poetic and interesting from the first, when he sings the gods behind the gods, to the song:

"Fallen is Rome, yea, fallen
The city of the plains!"

From the standpoint of the average reader the poem promises to be acceptable; from the standpoint of the critic there are many things to be desired. Mr. Chesterton chooses for his poem the very easiest of English lines—namely, the four-footed iambic. Yet even in this line his heavy and light syllables are most erratic. Such words as "over," "warrant," "giant," "servant," "arrow," "fallen," "river," "daisies," "fighting" are constantly used with the heavy accent on the last syllable. Coleridge frequently uses this false accent to get an effect of quaintness and to vary the rhythm; but the accent is far too frequent in this ballad to give the effect of conscious art and it sounds simply careless.

Again, we find it not only difficult to scan, but even to read certain lines as meter at all; such lines, namely, as:

"And his faith grew in a hard ground,"

or

"Went Elf roaring and routing,"

"Then Ogier heaved over his head,"

"While Ogier writhed under his shield."

Again, it is difficult to make a four-footed line, as we are supposed to do, out of this:

"From the land of the East Saxons."

The ballad in the last analysis is a very clever feat by a prose-writer, but except in a happy stanza or line here and there it is not poetry. Mr. Chesterton is accounted a good, certainly a vivacious writer of prose; and England has at the moment a fair share of poets: Mrs. Meynell, Alfred Noyes, Ezra Pound, Henry Bryan Binns, to mention only a few real poets, are all in the running, and among such Mr. Chesterton cannot compete.

WOMAN'S PART IN GOVERNMENT WHETHER SHE VOTES OR NOT. By WILLIAM H. ALLEN. New York: Dodd, Mead & Co., 1911.

This is a new kind of book," says the publisher's advertisement. "It makes you want to work for better government between elections. . . . It is a handbook on straight-seeing, straight-thinking, and straight-acting on public questions between elections." The publisher's advertisement in this case does really set forth the aim of the book. The author, who is the Director of the Bureau of Municipal Research, does not so much

answer questions or present doctrines as he probes his reader's ignorance by lists of questions which the would-be voter should be able to answer, but seldom is. He states briefly his candid opinion that the time is coming when women will not only be permitted to vote, but will be expected to do so, however irksome and disillusioning the duty and privilege may be. It is, then, with this in view that the author tries to call attention to the kind of information the voter needs, to the possible work that may be done between elections.

"Because ninety-nine out of one hundred problems of government are sexless the suggestions here made relate as well to men as to women. Yet because women are to-day idealizing the ballot as a means of improving government and accelerating social progress, this book deals particularly with woman's threefold relation to government between elections. It aims not to settle, but to raise questions, to encourage self-analysis and study of local conditions, and to stimulate interest in methods and next steps for getting done what we all agree should be done to make democracy efficient." In the chapters headed "The Expansion of Woman's Place," "Side-Tracking Questions," "Methods Not Purposes in Controversy," "Short Cuts to Efficient Government," "A Method of Study Within the Reach of All," "Next Steps toward One-hundred-per-cent. Philanthropy," "How Women may Help their Schools" the author ably carries out his aim to instruct by suggestion.

While the main aim and direction of this book is good and useful, there are strange gaps in the author's reasoning. For example, he warns women against thinking that general culture will enable them to form an intelligent opinion of an immediate issue. Now it is quite true that a general familiarity with the thought of Socrates or Shelley will not help one to a minute knowledge of the value of pasteurized milk; but the author overlooks the fact that what culture does is to give one a standard of right and wrong against which to set all immediate questions, and if we might only count upon a high degree of general culture we could also count upon the power to gain an intelligent outlook upon the immediate issue.

Again, the author, after making his whole book a plea for minute information and a general public airing of methods and abuses, suddenly turns when he comes to the question of social disease and puts up a plea for hushing up the whole question. Now any one who has taken the trouble to inform himself upon this subject knows what excellent work is accomplished all over the country by the Society of Sanitary and Moral Prophylaxis.

"If I could control the action of ministers, 'good citizens,' and women's clubs, I should say that the best possible means of reducing the social evil would be never to mention the subject for ten years," writes this amazing reasoner; nor does he state in any wise why his whole method would be reversed in this particular reform. He has urged in every other case of reform the careful gathering of data, the need of publicity. He reiterates that officials can only be held responsible for such of their acts as are known. He urges all voters to watch legislation, to gather evidence and test it, and then without rhyme or reason he suddenly advises the hushing-up of one of the most threatening dangers in modern life. He urges women never to give an opinion without basing it

upon carefully acquired knowledge; and yet, when it comes to this question, he writes as the most unreasoning of women might about his general feelings and impressions. "While working on this chapter," he writes, "I have been told of a department store in this city whose girls are afraid of one member of the firm. *I am not acquainted with the facts.*" Here the sentence should surely have ended, but he goes on: "*My reply was that I personally believe that girls are unsafe in proportion to the largeness, not the smallness, of their salaries.*"

Would it not have been better for the writer to have applied some of his own methods before writing the chapter in question? Undoubtedly that chapter must do a great deal toward destroying confidence in the remainder of the book, for it is an example of how one with the ability to see and think straight may find it feasible to see and think and persuade wrong.

The chief value of the book lies in its helpful questions and its addresses for special workers' pamphlets.

THE FIVE GREAT PHILOSOPHIES OF LIFE. By WILLIAM DE WITTE HYDE, President of Bowdoin College. New York: The Macmillan Company, 1911.

There are certain maxims—short cuts to a rough-and-ready knowledge of human nature—that are perfectly familiar, such as "You may know a man by the company he keeps," "You may know a man by what he reads," "You may know a man by his pleasures," to which may be added, "You may know a man most truly by his prayers." Therein is mirrored the essential self, the being behind all unconscious affectations and pretenses, the reality back of all social and intellectual make-believes. *What* a man is willing to ask of the Divine, and *when* he is willing to ask it, give, as nothing else can, the man's true measure. And as men may be known by their prayers so a religion or a philosophy may be known by its aspirations—the point or goal toward which it reaches. Philosophy seeks to put an interpretative construction upon life, striving to say explicitly or implicitly why and how, explaining man to himself; and religion also does the same, while adding specific directions as to how to live. All religions, therefore, embrace some sort of a philosophy; but philosophy does not necessarily embrace religion. Yet both have this in common—that they seek to satisfy the soul's perpetual questionings and seek also to achieve something of power and joy.

The Five Great Philosophies of Life, by President Hyde of Bowdoin College, is a new edition of the work originally called *From Epicurus to Christ* amplified and largely rewritten. It is as succinct and plain an exposition of the five great attitudes toward life as the general reader would be likely to find. Professor Hyde illustrates his expositions, in the main, with good extracts from the philosophers and from modern literature. The five great philosophies are the Epicurean, the Stoic, the Platonic, the Aristotelian, and, finally, the Christian. In the chapters on Epicureanism the author quotes not only the master himself, but Lucretius and Horace, Whitman, Spencer, and Stevenson. The author has a real gift for the swift, incisive, descriptive epithet most helpful